11. May the praises of GAUKivfu exalt thee: thou hast humbled PIPRU for the son of VIDATHIN : Ruis-WAff, preparing dressed viands, has, through thy friendship, brought thee (to his presence), and thou hast drunk of his libation.

12. The observers of the nine months celebration, those of the ten months, pouring out libations, wor-ship INDRA with hymns: the leaders (of rites), glori-fying him, have set open the cave (concealing the cattle).

13. Although, knowing the heroic acts which, MAG-HAVAN, thou hast performed how may I adequately offer thee adoration: most mighty INDRA, we ever celebrate at sacred rites the recent exploits which thou hast achieved.

14. Unmatched (by any), thou hast done, INDRA, all these many (deeds) by thine innate energy: wielder of the thunderbolt, whatever thou, the humbler of (foes) hast undertaken, there is no one the arrester of this thy prowess.

15. Most mighty INDRA, be pleased to accept the prayers which we are about to offer, and the present praises which we repeat: firm, doing pious acts, and desirous of wealth, I have fabricated acceptable and pious works like (rich) garments, and like a chariot.[1]

History of Man, i. 346, referi ing **to** this text, proposes to separate *andsa* into *a,* non, *nd*a*ₜ the nose, noseless, alluding to that feature in the aborigines, as contrasted with the more prominent nose of the *drya* race: the proposal is ingenious, but it seems more likely that *Sdyana* is right, ais we have the *Da*yus* presently called also *mridkravacha»,* *hinsitavdyindriydn,* having

defective organs of speech.

[1] Praises and hymns, the scholiast says, are compared to garments, as heing fit to he received as a respectful present, *upa*